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668 87 the Communists in China. Language reform, important to primary education and in efforts to combat illiteracy, is associated with "thought reform." The program to establish winter schools, summer schools, and other special training classes for peasants, workers, and soldiers is actually a part of school reorganization. Some of the most important characteristics of these movements will be discussed.

IV. SCHOOLS ON VARIOUS LEVELS

The Communist policy for education and the movements in education are nationwide, and are subject to only minor regional variations. However, a survey of the schools in Southwest China may reveal the extent to which the Communist policy has been carried out and the response of the people in this region.

A. Kindergartens and Primary Schools

•872 The development of kindergartens in the Southwest China Region followed the basic policies laid down by the Communists: to consolidate the existing schools and improve their efficiency before building new schools. The program was tied in with the child welfare program and there has been no specific discussion on the progress made in Southwest China. According to Ch'u T'u-nan, Chairman

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of the Cultural and Educational Commission for Southwest China, the emphasis in educational development in that region immediately after the Communist seizure of power in 1949 was to "build and strengthen a few institutions of higher learning and middle schools."[27] Obviously the expansion of kindergartens in Southwest China was to come later.

The development of primary schools received prompter attention than did the development of the kindergarten system. The policy has been to strengthen the primary schools in cities and important villages and to encourage the villagers in outlying districts to establish their own primary schools under local government supervision.[28] To consolidate Party control over these numerous primary schools scattered over wide areas, the Government Administration Council in Peking ordered the assignment of experienced political cadres to supervise the educational agencies in county governments.

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27. Cheng-fu Kung-tso Pao-kao Hui-pien, 1950 [Compendium of Government Reports 1950], Peking, Jen-min ch'u-pan-she, 1951, p. 1,000.

28. Jen-min Shou-ts'e 1955 [People's Handbook, 1955], Tientsin, Ta-kung pao, 1955, pp. 575-76.

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872 668 In addition, primary school principals and other administrators were indoctrinated. By September 1952, over 16,000 primary school teachers had gone through the "thought reform" process in Southwest China. Refresher courses were arranged during summer and winter vacations and other off-duty hours to improve the qualifications of primary school teachers; over 18,000 teachers were reported to have attended these courses before the end of 1952.[29]

872 In 1950, there were 76,000 primary schools in Southwest China with a total registration of 5,000,000 students. By September 1952, the total enrollment of primary schools in this region had increased to 7,167,000, or about half of the number of school-age children in Southwest China. Of these students, nearly 90 per cent were from peasant and worker families.[30] The Communists pointed out the high percentage of "proletarian" students in primary schools as a proof of the improved educational opportunity for the working class.

One of the most difficult problems in improving the primary school system was the fact the teachers were dissatisfied because they

29. Pei Kuan-chin T'ieh-mu hou Ti Hsi-nan [Southwest China Behind the Iron Curtain], Taipei, Sixth Section, Central Committee, Nationalist Party, 1954, pp. 17-19.

30. Ibid.

872 were not paid as much as industrial workers and their political status was lower than the often-untutored government "cadres". Much of this discontent was bared during a lengthy discussion in the Primary School Teacher, a monthly published by the Ministry of Education. From September 1953 through May 1954, the magazine received over 20,000 letters and articles arguing the pros and cons of this issue. Many of the letters were from teachers in Southwest China.[31] On the other hand, Chou Hui-wen, a young woman teacher at a primary school in Chengtu,[32] recounted in detail how she reformed badly behaved students for the glory of the "New China." There seem to be similarly dedicated teachers, thoroughly indoctrinted in Communism and devoted to the responsibility of "being the People's teacher," in all parts of Southwest China.

The emphasis in primary school education has been to imbue the students with respect for labor and love for country. Thus, students in a history course were told that Confucius was not concerned with the "proletariat" and that

31. Hsiao-hsüeh Chiao-shih [Primary School Teacher], Sept. 1953 through May 1954 issues.

32. Ibid., Nov. 1953, p. 6.

872 he offered advice to the kings in order to perpetuate the feudalistic system.[33] Schools which succeeded in teaching the students to enjoy manual work, to help their parents at home, and to prepare for farm or factory work upon graduation were cited as "model" institutions. In April 1955, the schools at Kuang-yüan (Yunnan Province) reported with pride that out of 204 students graduating in the last class, 80 took up jobs with mutual-aid teams and agricultural co-operatives.[34] To achieve this result, school teachers had to persuade the students' parents that it was as noble and as desirable to have their children participate in productive labor upon graduation as to send them to schools of higher education. However, in spite of the fact that the government has made "labor education" the primary point of emphasis in political indoctrination, lack of success was revealed by Ts'ao Ti-ch'iu, Mayor of Chungking, who reported on January 13, 1955 that "the idea of looking down on physical labor and the laboring class still prevails among students."[35]

873 B. Secondary Schools

In 1950, the secondary schools in

33. People's Education, Jan. 1952, p. 52.
34. Survey of China Mainland Press, No. 1012, April 26, 1955, pp. 12-13.
35. Ibid., Supplement, pp. 4-5.

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me abruptly and said: "These are my servants and they are carrying out my orders." With a commanding voice that suddenly made me think of Ru da lao ye of Kue de ting and the fate of Captain Watts-Jones, he thundered at me: "You are my guest. There is no other place for you but a room in my castle (tsch'ai tse)." I was so startled that at first I only dared ask him cautiously whether there was peace in China and what was the relationship between Europeans and Chinese. 574

But Wu was an excellent host. As long as I lived in his house my servants were not permitted to cook for me. He personally invited me morning and afternoon to his two meals and for three days he would not let me travel on. When he learned of my misfortune in fording the Dsa Chu he sent out couriers who were again supposed to hunt for my things.

I had been given a large room. I had scarcely sat down there at a very shaky table and hoped to be able to work in peace and quiet, when my first visitors came dashing in. The two bright young sons of the mandarin, boys of six and eight years, had, after the manner of European youngsters, decided I was their interesting uncle and attached themselves to me until the last minute I was there. One of them on his second visit already brought his favorite plaything, a snarling old monkey, which, with its smart tricks, /192/ did not add to the quiet of my room. The Tibetans had chopped off its tail, which was supposed to make it smarter. Even the nursemaid came hurrying up with the youngest offspring, and soon the mothers of the little ones appeared, six Chinese women who were heavily made up with white and tripped along on their three-inch lily feet. The mandarin had brought them along from his distant home of Hu peh. [304]

Even at night there was not much peace and quiet in the castle. In the next room which was separated from mine by a thin wall of boards, the soldiers sat on guard and from the stroke of nine on they beat their drum. Fortunately for me, the drum had a large hole and produced only a muffled sound. About every hour a shot was fired which startled me unmercifully. Finally, if one got accustomed to all this racket and lay in sweet slumber early in the morning, the Chinese school began just across the courtyard. There 30 abecedarians, Chinese and Tibetan children, learned to read and write Chinese. In back against the wall was the teacher's lectern, and in front of the teacher, with their backs to him and facing the door and me, the pupils sat on low benches, and shouted out into the courtyard the ancient wise sayings of Confucius and the other great philosophers of antiquity from their primers. From the rear the teacher saw to it that 972

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872 each pupil bellowed. "If he doesn't bellow, he isn't learning, but chattering or making mischief."

The mandarin pays for the upkeep of this school. The children live and eat in the castle and bring only their sleeping blankets and in winter a coal brazier from home. "The lessons are conducted according to the new Western style," the teacher told me. Every hour there was a short pause and every day there was physical exercise. If the teacher wanted to begin or interrupt the lessons he drummed on a hollow tree trunk, just like a South Sea Islander.

241 166 The mandarin was also obliged to distribute seeds to the Chinese immigrants; and because the last few years there had been poor harvests he had to order tsamba from Dawo and Romi Tschanggu and rice from the city of Ya tschou. (1) Otherwise all the colonists would have

1. The price for barley in Tschanggu was exactly 15 times as much as in Hsining fu.

long since gone home to China. The colonization here, unlike that of Mongolia, is sponsored by the government. A few years ago 100 families were established here; they had land as well as free seeds, schools for their children and complete freedom from taxes for the first years. And yet conditions were so unfavorable that more than half of them had already gone back and there were only 40 Chinese families left.

651 From the Tibetan families the mandarin gets free escort (ula) and compulsory military service, besides 2.5 Candareen (tael cents) a year. Thus, his income is slight and during each meal Wu da lao ye complained when it came to the rice and rice wine that in this post he had to supply a great deal (presumably 2,000 taels annually).

353 The hall in which my first reception had taken place was also the dining hall where the mandarin, his first secretary, the teacher and /Plates XLV, XLVI, XLVII and XLVIII appear between pp. 192 and 193 in the original text./ /193/ I were served. (1) Already in

[262] 1. Wu tschin hsü Da lao ye had even had Chinese pigs brought from the lowlands for slaughtering because he thought the Tibetan species which is raised throughout Hor in large quantities, was too fleshy and tasted bad. The Hor Tibetans eat their pork sometimes raw and sometimes cooked.